

Ad g. c 6650
IACOB and ESAV:

Election.

Reprobation.

**OPENED AND DIS-
CVSSED BY WAY OF
SERMON AT PAULS CROSSE,
March 4. 1622.**

By

**Humphry Sydenham M^r of Arts, and
Fellow of WADHAM Colledge in
OXFORD.**

August. lib. 7. de Trinitate.

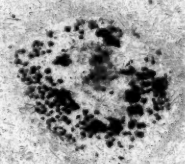
*Qui videt hac, vel ex parte, vel per speculum in enigmate, gaudeat
cognoscens Deum, & gratias agat, qui verò non, sendat per pie-
tatem fidei ad videndum, & non per cecitatem ad calumni-
andum.*

L O N D O N,
Printed for I O H N P A R K E R.
1626.

JACOB

CHILD

1840





TO MY MOST
HONOUR'D FRIEND

William Brouncker Esq^r
quier, This.

SIR:



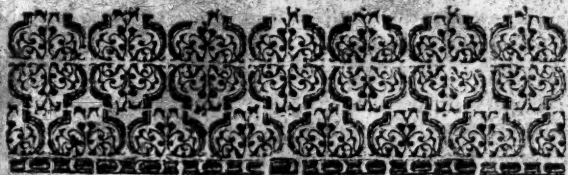
Here I owe a iust ser-
uice, and would pub-
lish it, I lesse feare the
censure of vain-glo-
ry, than of vnthanke-
fulnesse; you know the
age is both tart, and
nimble, in her Para-
phrase on those which would be Men in Print;
I haue found it; yet will rather hazard the im-
putation of a weake man, than an vngratefull
Howeuer, I desire not so much to exp^{re} my la

The Epistle Dedicatory.

bours to the world, as my loyaltie, that others might take notice how much you haue bene mine in your cherishing of thole, and how I am euer yours in my expressions of this. He that doth but tacitely acknowledge the bounties of a noble friend, in a manner buries them, when he that proclaimes them, hath in a part requited; he hath repayed his honour, and therefore him, and so hath satisfied, though not restored. If this publike thankfulnessse of mine, for those daily fauours, shall meet with so mercifull an interpretation of yours, I esteeme not any rigid one of the times; I cannot gloze with them, nor you, yet shall endeavour to be reputed one of those who vnfeinedly honours you, and will doe, whilst I weare the name, and title of

Your euer friend, and seruant

HVM: SYDENHAM.



IACOB and ESAV.

ROM. 9. 18.

He will haue mercy on whom he will haue mercy; and whom he will, he hardeneth.



He Text holds some Analogie with the Times we liue in, fraught with no lesse subtilty, than danger; and as an vndiscreeter providence is soone oreshot in those, so in this too. We are not here then to cheate our Auditory with a thin discourse; Mysterie is our Theame and subiect, the very Battlement and Pinacle of Diuinity, which he that too boldly climber, falls headlong into error. A taske, though perchance disproportionable to youthfull vndertakings, and may from such challenge the capture of a vaine-glorious enterprise: yet giue me leaue to returne, though not satisfaction, answer. In sacred Riddles what wee cannot resolue, giue vs leaue to contemplate; and what not comprehend, admire: where our pencill failes vs to limme in so curious a Portraiture, wee play *Timanthes*, and shadow with a vaile; and when our reason is once *non-plust*, we are hush in a contented wonder.

B

Where

Where we may behold the Almighty (in a full shower) powring downe his blessings vpon some, scarce deawing or sprinkling them on others; softning this Wax, and hardening that Clay, with one and the selfe same sunne, (his will) and yet that will not clouded with iniustice. Here is that will not onely stagger, but entrance a carnall apprehension; Not a circumstance which is not equally loaded with doubt and amazement, and whose discussing will no lesse inuite than command attention. That which in common passages of Diuinity doth but transport our thought, in those more mysticall will captiuate: Every word is knotty, and full of brambles, and requires the hand of an exact industry.

It behoues vs then to be wary of our choice, how either we traffique here with corrupt antiquity (where but to taste were to surfeit) or with that moderne Nauie of Expositors, where mixture of opinion will rather cloy than feed, and confound than informe our vnderstanding. I desire not to paraphrase on a reuerend errour, nor to chastise there where I beg information. I shall onely request gray haire thus farre to dispence with me, that where their Candle burnes dimly and uncertainly, I may borrow light of a more glorious flame. Nor then to beguile time and so noble an attention with quaintnesse of preamble, or diuision; The parts here are, as the persons, and their condition, Two, *Mercy* for whom he will, and they are Sheepe; *Hardening* for whom he will, and these are Goats. Let vs first perthem on the right hand, and we shall finde a *Venite Benedicti. Come ye blessed*, here is mercy for you; After, the on the left hand, and we shall meet with an *Ite maledicti. Go ye cursed*, here is hardening for you: Both which, when wee haue in a carefull separation orderly distinguished, we shall make here the will of the Almighty as free from iniustice, as that his censure, *He will haue mercy on whom he will. &c.*

PART. I.

He will.

THAT the will of God is the principall efficient cause of all those workes which he doth externally from himselfe, so that there is no superiour or precedent cause mouing and impelling it, shines to vs no lesse from the eternity of his will, than the omnipotency; for with that double attribute *Augustin* doth inuett it in his 2. booke *contra Manichaeos, cap. 2.* And seeing there is nothing before his will, as being eternall; nothing greater, as being omnipotent; we inferre with that learned Father, that *Neque extra, vel ultra illam causam inquirenda*; There is no cause either without, or beyond it, that being the source and fountaine of all causes, as by a more particular suruey of Gods workes we shall discusse hereafter. For illustration. In his eternall decree, why are some marked out as inhericours of his Sion? others againe expelled, and banished those blessed Territories? they as vessels of mercy, for the manifestation of his goodnesse; these of furie, for the promulgation of his iustice? Doublelesse the wil, & the *beni-placitū* of the Almighty as the primary & immediate cause, whereof if there be any more subordinate, they haue all alliance and dependancy on it, *Tanquam a principali intentione primi agentis*. Like inferior Orbes which haue their influence & motion from a higher mouer. I need not trauaile far either for prooffe or instance; our Chapter is bountifull in both. What was the cause that God did chuse *Jacob* and reiect *Esau*? The mediate and secondary cause, was; because he loued *Jacob*, and not *Esau*. But why is his loue incommunicable, and as it seemes, in a partiall reservation, peculiar to that more than this? I know not a more plausible and higher motiue than his will. *Insuper enim ergo in particulari,*

culas, cuius vult, & quem vult. Our enquiry here must be cautelous, and slow of foot, lest wee run violently into error. Here is a *cuius vult* onely for him that hee hath mercy on, and but a *quem vult* for him he hardens; *ultra quam procedere non licet*, saith Calvin. Here is the utmost Verge & Pillar where reason durst to coast; what is beyond is either vnknowne, or dangerous; how euer some vain-glorious braines (ambitious of mysterious and abstruse knowledge) haue inscribed here their *Multa pertransiunt, & angelicum scientia*. But in so sticke & dangerous a toret, how are they o'rewhelmed at last, and whilst they so ventrously climbe this steeper turrer, throwne desperately into heresie? For mine owne part, I haue euer thought curiosity in diuine affaires but a quaint distraction, rather applauding an humble (yet rashful) ignorance, than a proud and temerarious knowledge. And had some of the Fathers beene shot-free of this curious insolence, they needed not haue retreated from former Tenents, & so much indeared posterity, no lesse in the reuiew than retraction of laborious errors: Amongst whom *S. Augustine* (though since entituled *Mallem Hæreticorum*) shared not a little in the 83. of his Questions, and 68. Where expounding our place of the Apostle, would thus vindicate the Almighty from iniustice; that God foresaw that in some, *Quo digni sunt iustificatione*; that in others, *Quo digni sunt obusione*; so making Gods will to depend on a foreseene merit. A position that doth not onely repugne the discipline of holy storie, but thwarts the maine tide & current of orthodox antiquity, as in a fuller discourse we shall display anon: and therefore in his 7. Booke de *Prædestinatione S. iustorum*, cap. 4. he doth chastise his former tenent with a *Deum non elegit opera, sed fidem in præsentia*; That God did not elect *Iacob* for foreseene workes, but saith. But because in saith there is as well a merit, as in workes, he once more rectifies his opinion in the first of his Retractions,

Stations and 23, where he doth peach his sometimes ig-
 norance, and ingeniously declares himselfe, that — *Non-*
dum diligentius quesivit, nec inuenit mysteria, he had not
 yet thoroughly sifted that of the Apostle, *Rom. 11. 5*. That
 there was a remnant according to the election of grace,
 which, if it did flow from a foreseene merit, was rather
 restored than given, and therefore (at last) he informes
 his owne judgement, and his Readers thus, *Datur qui-*
dem fidelis sed data est etiam prius ut esset fidelis. Grace is
 given to the faithfull, but it is first given that he should be
 faithfull. Hence *Lambard* in his 2 booke, 41. distincti-
 on, pathetically, *Elegit quos voluit Deus gratuita miseri-*
cordia, non quia fideles futuri erant, sed ut essent, nec quia
crediderant, sed ut fierent credentes. God out of the pre-
 rogative of his will, and bounty of his goodnesse, hath cho-
 sen whom he pleased, not because they were faithfull, but
 because they should be, and not of themselves beleeuing,
 but made so. And therefore, that *De sim fidelis*, 1 *Cor. 7.*
 25. beares a remarkable emphasis. *I have obtained*
mercie that I might be faithfull, not that I was. Here the
 Pelagian startles, & lately backt with a troope of Armini-
 ans, rakes head against this truth, fancying and dreaming
 of certain causes without God, which are not subsisting in
 God himselfe, but externally mouing the will of God to
 dispose and determine of severall euents, laying this as an
 unhaken principle, *Fidem esse conditionem in obiecto eli-*
gibili ante electionem. That faith and obedience (fore-
 seene of God in the Elect) was the necessary condition
 and cause of their election. I intend not here a pitcht
 field against the vpstart Sectarie, for I shall meet him anon
 in a single combat: my purpose now is to be but as a
 scout, or spie, which discouers the weaknesse of his aduer-
 sary, notwithstanding to encounter. And indeed both the time
 and place suggest me rather to resolve, than debate, and
 convince, than dispute an error. That faith then, or
 any præexisting merit in the person to be elected, was

the cause of his election, is neither warrantable by reason nor primitive Authoritie. For God could not foresee in the elect any faith at all, but that which in after times he was to crowne them with, and therefore nor considerable as any precedent cause of election, but as the effect and fruit, and consequent thereof.

Synod. Dort.

The primary and chiefe motive then is that *in sola*, *Ephes. 1. 5.* the good pleasure of Gods will, which, prompted of it selfe, without any reference to preëxisting faith, obedience, merit, as the qualities, cause, or condition of it, hath powred grace on this man more than that; *Non solum in Christo, sed per Christum.* And therefore (as that late venerable Synode hath awarded it) *Non ex illis conditionibus facta est, sed ad illas;* That election was not fram'd of these conditions, but to them, as to their effect and issue. And if we commerce a little with passages of holy story, we shall find that our election poines rather to the free will of God in his eternall counsell, than to any goodnesse in vs which God foresaw: so *Acts 13. 48.* where we read of the Gentiles, that many *beleeued* because they were *ordained* to eternal life, and not therefore *ordained* because they formerly *beleeued*. And if we will not suffer our minds to bee transported either with scruple or noueltie, the text is open, *Ephes. 1. 4.* *He hath chosen vs before the foundations of the world were laid, that we might be holy, not that we were.* And in this very Chapter, *verse 23.* The vessels of mercy are first said to be *prepared* to mercy, then *call'd*: and therefore Saint *Austin* in his 86. Tract upon *Iohn*, out of a holy indignation, doth check the insolence of those, *Qui præscentiam Dei defendunt contra gratiam Dei;* Which in matters of saluation, obscure and extenuate the grace of God with the foreknowledge of God: for if God did therefore chuse vs, because he did know, and foresee that wee would be good, he did not chuse vs to make vs good, but wee rather chose him, in purposing to be good, which

which if it did carry any shew either of probabilitie, or truth, we might question our Apostle, who in his 8 here, and 29. no lesse perswades, than proues, that those which God foreknew he did predestinate to be *conform'd* to the image of his sonne, and therefore God did not chuse vs, because before election there was a *conformitie* in vs, but because from all eternitie he did elect vs, in time he made us *conform'd* to the image of his Sonne. Whereupon *S^t. Augustine* in his fift booke, *contra Iulianum*, 3. chapt. thus, *Nullum elegit dignum, sed eligendo effecit dignum*. God in the choite of his Elect, found none worthy, but in the chusing made them worthy. Moreover, our election, which is of grace (as I yonder proued) could not stand if workes and meritis went before it. *Hec quippe non inuenit merita, sed facit*; Grace doth not find workes in vs, but fashion them, according to that of the Apostle, *2 Thes. 2. 13*. *God hath from the beginning chosen you through sanctification of the spirit, and not of works*. Nay, some here so much abolish and wipe off all claime of merite, that they admit not Christ as the *meritorious* cause of our election. Indeed, say they, the Scripture is thus farre our Schoole-master, That we are *iustificed* by the blood of Christ, and *reconciled* to God by the death of his Sonne: but where are we informed that we are *elect*ed through his blood, or *predestinated* by his death? Indeed, in the 3 of *Iohn* 16. we finde a — *sic Deus dilexit*, — God so loued the world that he gave his Sonne. So that, not because Christ died for vs, God loued, and chose vs, but because God loued and chose us, therefore Christ died for vs. For so *Rom. 8. 3*. God setteth out his love towards vs, that whilst we were yet sinners, Christ died for vs. In matters therefore of election, we acknowledge not a cause more classicke than the *Quintus* vnt here specified, *He will haue mercy on whom he will*. Inasmuch that in the parable of the housholder, *Matth. 20*. I finde but a *sic volo*, as a suffici-

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Synod Dort.

ent and iust cause of his designes. I will give to this last as much as to thee; & yet this Will so clothed with a diuine iustice, that God is not said to will a thing to be done, because it is good, but rather to make it good, because God would haue it to be done. For proote whereof, a sweet singer of our Israel instances in those wonderfull passages of creation, where 'tis first said that *Deum creauit*, God created all things, and the *Valde bonum* comes aloofe, he saw that they were all good, and the morall portends but this, That euery thing is therefore good, because it was created, and not therefore created because it was good; which doth wash, and purge the will of the Almighty from any staine, or tincture of iniustice; for though that be the chiefe mover and director of all his proiects, as the prime and peremptory cause, doing this, because hee will, yet we finde not onely *sanctitatem in operibus*, but *iustitiam in vjs*. The Lord is righteous in all his wayes, and holy in all his workes. Hereupon that great treasurer of Learning and Religion, Zanchius in his 3 booke, de *Natura Dei*, and 4 chapter, diuides betweene the cause of Gods will, and the reason of his will: That though there be no superiour cause of it, yet there is a iust reason, and a right end and purpose in it. Hence S. Ierome, *Deus nihil fecit quia vult, sed quia est ratio sic fieri*; God doth nothing because hee will, but because there is a reason of so doing, in regard whereof it is not simply called *Dei voluntas*, the will of God, but *Dei bonitas*, the good will of God, *Ephes. 1. 11*. So that in his sacred resolutions and designements, though we meet (sometimes) with passages, wound vp in darkened terrour, the cause whereof wee may admire not scan; yet the drift and maine ends of the Almighty haue been so backt with strength of a iust reason, that we may rather magnifie his goodnesse than tax his power; and applaud the calmesse of an indulgent mercie, than repine at the lashes of an incensed iustice. Equitie and goodnesse are children of one burden, both the

Morl. Clean. Lep.

the lawfull issue of his will, which though soule mowthes of libertines haue strangely bastardized, making that the throne of tyranny, which is the rule of iustice, yet let them know that of *Augustine* to his *Sixtus*, *Inustum esse non potest, quod placuit Iusto*. To be God, and to be vniust, is to be God and not God. So faire a goodnesse, was neuer capable of so foule a contradiction, and therefore (as the same father prosequutes) *Iniquitatem damnare nouit, non facere*: God knows how to iudge, not to commit a crime, and to dispose, not mould it, and is oftenthe father of the punishment, nor the fact. Hence 'tis, that the dimnesse of humane apprehension conceales that (oftentimes) a delinquency in God, which is the monster of our own frailty; making God not onely to foreknow, but predestinate an euill, when the euill is both by growth, and conception ours, and if ought sauour of goodnesse in vs, Gods, not ours, yet ours too, as deriuatiue from God, who is no lesse the Patron of all goodnesse, than the Creatour, and 'tis as truly impossible for him to commit euill, as 'twas truly miraculous to make all that hee had made good. And therefore *Tertullian*, in his first booke *de Trinitate*, makes it a *Non potest fieri*, a matter beyond the list and reach of possibilitie, that he should be *Artifex mali operis*, the promoter & engineer of a depraued act, who challengeth to himselfe the title no lesse of an vnblemished Father, than of a Iudge. Our thoughts then should not carry too loftie a saile, but take heed how they cut the narrow straights, and passages of his will. A busie prying into this Arke of secrets, as 'tis accompanied with a full blowne insolence, so with danger; Humilitie (here) is the first staire to salerie; and a modest knowledge stands constantly wondering, whilst the proud apprehension staggers, and rumbles too. Here's a Sea vnnaigable, and a gulse so scorning fathom, that our Apostle himselfe was driuen to his *ὠδὴ*, *O depth*, and in a rapture, more of astonishment, than contemplation, he files it, *τοῦ μυστηρίου τοῦ θεοῦ*

et aut voluntatis sue mysterium, or (as Beza translates it,) *Sacramentum*, the Sacrament, and myſterie of his will, being ſo full of unknown turnings, and Meanders, that if a naked reaſon hold the clue, we are rather inuolued, than guided in ſo ſtrange a Labyrinth.

To enquire then the cauſe of Gods will, were an Act of *Lunacy*, not of *Iudgement*; for every efficient cauſe is greater than the effect, now there's nothing greater than the will of God, and therefore no cauſe thereof. For if there were, there ſhould ſomething preoccupate that will, w^{ch} to conceiue were ſinfull, to beleene blaſphemous. If any then (ſuggeſted by a vaine-glorious enquire) ſhould aſke why God did elect this man, and not that? we haue not onely to reſolue, but to foreſtall ſo beateen an obiection: Becauſe he would. But why would God doe it? Here's a queſtion as guiltie of reprotoe, as the author, who ſeekes a cauſe of that, beyond, or without which there is no cauſe found, where the apprehenſion wheelles, and reaſon runs giddy in a doubtfull gire: *Compeſcat ſe ergo humana temeritas, & id quod non eſt non querat, ne id quod eſt non inueniat*. Here a ſcrupulous and humane raſhneſſe ſhould be huſht, and not ſearch for that which is not, leſt it finde not that which is. For as the ſame Father, in his 105 *Epist.* *Cur illum potius, quam illum, liberet, aut non, ſcrutetur (qui poteſt) iudiciorum eius tam magnum profundum, ſed caueat precipitium*— Let him that can, deſcry the wonders of the Lord in this great deep, but let him take heed he ſinke not; and in his answer to the ſecond queſtion of *Simplician*: *Quare huic ita, & huic non ita, homo tu quis es qui respondeas Deo? & cur iſti ſic, illi alter? Abſit ut dicamus Iudicium Iuri eſſe, ſed ſiguli*. Why God doth to this man ſo, and to that not ſo, who dare expoſtulate? and why to this man, thus, to that, otherwiſe? farre be it, that we ſhould thinke it in the iudgement of the clay, but of the potter. Downe then with this aſpiring thought, this ambitious deſire of hid-

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den knowledge, and make not curiositie the picklocke of diuine secrets; know that such mysteries are doubly barred vp in the coffers of the Almighty, which thou maist striue to violate, not open. And therefore if thou wilt needes trespass vpon deity, dig not in its bosome; a more humble aduenture sures better with the condition of a worme, scarce a man, or if so, exposed to frailtie.

'Tis a fit taske and imployment for mortalitie, to contemplate Gods workes, not sift his mysteries, and admire his goodnesse, not blurre his iustice; And it hath beene euer the practice of primitiue discipline, rather to defend a disparaged equitie, than to question it, for so that reuerend Father (who euer mixt his learning with a deuout awe) in his 3 booke, *cont. Iulianum*, and 18 chapter, *Bonus est Deus, iustus est Deus, potest aliquos sine bonis meritis liberare, quia bonus est, non potest quemquam sine malis damnare, quia iustus est.* God is equally good and iust, he can saue some without reference to desert, because he is good, he cannot damne any man without a due demerit, because he is iust: Nay had God deliuered all mankind into the iawes of destruction, we could not touch him with iniustice, but rather admire so darke and inuestigable an equitie, which we may illustrate by worldly passages and humane contracts. If I were bankrupt of instance, *S. Augustine* could relieue me. A great man (saith he) lends two summes of money, to two seuerall men, who can tax him of obduratenesse, or iniustice, if at time of repayment he forgie this man his debt, and require satisfaction of that for this liues not in the will and disposall of the debtor, but of the creditor. So stands the case betweene frailty and omnipotencie. All men (which through *Adam* became tributaries to sin and death) are one masse of corruption, subiect to the stroake of diuine iustice, which, whether it be required or giuen, there is no iniquitie in God, but of whom required, and to whom giuen, 'tis in such debtors insolence to iudge,

lest God returne their saucinesse with a — *Non licet mihi quod volo facere?* as the housholder did the murmuring labourers in his vineyard. Is thine eie euill, because I am good? And indeed I display not a higher cause of election, and reprobation than diuine goodnesse, which that learned Schoole-man, *Part. 1. quæst. 23. art. 5.* doth not onely illustrate but proue no lesse by similitude, than argument. For God (saith he) made all things for his goodnesse sake, that in things by him made, his goodnesse might appeare, but because that goodnesse is in it selfe, one, and simple; and things created cannot attaine to so diuine a perfection, it was necessary that that goodnesse should be diuersly represented in those things, and hence 'tis that to the complement and full glory of the vniuerse, there is in them a diuersitie of degrees required, of which some possesse a lower, and some a higher room; and that such a multiformitie may be preferred in nature, God permits some euils to be done, lest much good should be anticipated: — *Voluit itaque Deus in hominibus, quantum ad aliquos, quos prædestinet, suam representare bonitatem, per modum misericordie, parcendo illis, quantum verò ad alios, quos reprobet, suam ostendi bonitatem per modum iustitiæ, puniendo eos.* God in those hee elects, would shew his goodnesse by way of mercie in sparing these, in others here probates, his goodnesse too, by way of iustice in punishing them. And therefore our Apostle here not onely magnifies the riches of his glory vpon vessels of mercie, *vers. 23.* but his long patience too, to vessels of wrath, *vers. 22.* So that in his house there are not onely those of gold and siluer, but of wood and earth too, and some to honor, some to dishonor, *2 Tim. 2. 20.* Of wch if any mutinous or sawcy ignorant desires a reason beyond Gods will, I haue no answer but that of *Augustine*, in his 22 Sermon, *de verb. Apost. Tu ratio cinare, ego mirer, tu disputa, ego credam: altitudinem video, ad profundum non peruenio.* Dispute and reason he that durst, while

while my thought and beleefe stand at a bay, and wonder; I see there is a height, but cannot reach it, and know this gulfe, nor fathome it. For as in things naturall (it is *Aquinas* similitude) when all the first matter is vni forme, why one part of it should be vnder the forme of fire, another vnder the forme of earth, there may be a reason assigned, that there might be a diuersity of *species* in things naturall: but why this part of matter should be rather vnder the forme of fire, and that vnder the forme of earth, depends only on the simplicity of Gods will; & as it hangs too on the wil of the Architect, that this stone should be rather in this part of the wall, and that in another, although reason and art require that other stones should be in one part of the Edifice, & others in another. Neither is there for this iniquity in God, that he doth not proportion his gifts in a strict equality, for it were against the reason and truth of iustice, if the effect of Predestination should be of debt, and not of grace; for in those thing which are of an vnrestrained freedome, euery man (out of the iurisdiction of his owne will) may giue to whome he will, more or lesse, without the least disparagement of iustice. And therefore to those recoiling dispositions w^{ch} matter at a free bounry, heaped on others without referēce to desert, I wil vsurpethat of the Parable, *Tolle quod tuum est, & vade*. And yet notwithstanding though the will of God be the independent prime cause of all things, so that beyond it there is no other cause, and without it, there is no reason of Gods actions; yet it is not the sole and particular cause, for there are many secondary concurring with the first, by the mediation whereof, the will of God brings his intendments to an issue. As in matters of our saluation the will and working of man shakes hands with that of God; for though without him we finde a *Nil potestis facere*, *Iob. 15. 32*. Ye can doe nothing, yet assisted by his will, and the powerfull and effectuall operations of his grace, our will co-

Lumb. lib. 1.
dist. 42.

operates with Gods. Else how could *David* pray to him to be his helper, vntlesse he himselfe did endeavour something? or how could God command vs to doe his will, except the will of man did worke in the performance of it? It is true (saith *S. Augustine*) we finde a *Dens operatur omnia in omnibus*, but we no where finde a *Dens credit omnia in omnibus*. *Nostrum itaque est credere, & velle, illius autem dare credentibus, & volentibus facultatem operandi*: To will, and to beleeue is ours, but to giue the faculty of operation to them that will and beleeue, is Gods. *I haue laboured more than they all, yet not I, but the grace of God with me*, 1 *Cor.* 15. 10. Why God therefore doth saue some men, there is more to be alleaged than this, God would haue them to be saued, for if this laurell doe beautifie our triumph we must encounter, hee that will haue this Crowne must tug for it, and this prize, must wrestle, *Qui creauit te sine te, non saluat te sine te*. He that hath created thee without thy selfe, will not saue thee without thy selfe. And therefore those whom God from all eternity hath destined to saluation, hee hath in a like priuiledge destined to the meanes: But why those meanes, not communicable to all, many a busie endeavour hath struggled for a reason, not compass it. Out of more than a double surie of Interpreters, which I haue (not with a little distraction) obserued, wauing here in doubtfull opinion, *Hugo de Sancto Victore* giues thus his verdict: Gods grace is indifferently exhibited to all men, to the elect and reprobate, but all doe not equally lay hold on it. Some no lesse neglect, than repulse Gods grace, and when its comfortable beames shall shine vpon them, they shut their eies against it, and will not behold it, and God in iustice with-drawes his grace from these men, because they with-draw themselves from his grace. *Est enim in gratia quemadmodum in solis radio* (saith he) There is a proportion betwixt the raies of the Sunne, and the eie, and betwixt the soule of man, and the

the grace of God. The eie is ordained by nature to be the organ of the sight, and yet the eie cannot see except the Sunne enlighten it; neither can the Sunne make any thing else see but the eie in man, for it may shine vpon our hand or foot, neuer theles the hand or foot shall see nothing: so the soule hath a possibility to merit by her naturall abilities, but that possibility shall be vaine and fruitlesse, vnlesse it be quickned by the powerfull operation of Gods grace, which grace, if it shall once actuate it, then the soule will be able to attaine to that double life of grace here, of glory hereafter. *Vnde totum est ex gratia, fictamen vt non excludatur meritum.* Whence he would haue all to hang on grace, yet so that wee exclude not merit. But this inference is many stories aboue my reach, and in the greenesse of my iudgement, there is little truth in the consequence, and palpable contradiction in the consequent. For how can the merits of man challenge any thing, if all flow from the grace of God? Yes (saith *Hugo*) euen as a weake child which cannot yet goe alone, should be led by the Nurse, a man cannot say that the childe goeth of himselfe, but by the assistance of the Nurse; and yet the Nurse could not make the childe goe, vnlesse he were naturally inclinde to that motion: so the soule of man is said to merit by the aid of grace, and by her owne naturall inbred ability, but all the glory of the merit must be ascribed to God; because the soule can doe nothing without the support and grace of God. Whence I can gather no truth but this, that in *sole homine sit potentia logica ad salutē*. That a man only may be saued without apparant contradiction; no vnreasonable creature is capable of that euerlasting blessednesse and beatificall vision; and the soule of a beast is no more able to see God, than a sencelesse stocke to behold a visible object. For man onely hath a passiue power to saluation, and man before his conuersion hath a passiue power only. And therefore the similies afore proposed, if they be referred

Arminians.

referred to the soule before the conuersion, are false, and beare no proportion, for then the soule is starke blinde, and dead in trespasses, and cannot looke on the grace offered, or moue one iot in the course of Christianity: But after the conuersion when God speaks *Ephata* to the soule, be opened, when the vnderstanding is illuminated, and scales of error once drop from the eyes, then it may hold some correspondency with truth. As therefore in matters of our conuersion, so of election too, all hangs on Grace, and this grace in a holy reseruation limited to a narrow Tribe, for the *cuius uult* here insinuates no more, and *He will haue mercy on whom he will*, sounds in a direct æquivalence with this, *He will haue mercy on some*; of which some there is a definite and set number, vncapable of augmentation, or diminution, howeuer those new sprung Sectaries, out of a turbulent braine and thirst of caullation, blaspheme the eternity of Gods decree, making our election mutable, incompleat, conditionare, subject to change and reuocation, and what other stranger birth and prodigie of opinion, which I conceiue not without a holy impatience and indignation. And whereas our Fathers of old haue maintained, euen to the sword and savor, the decree of election to be no lesse eternall than irreuocable, these would faine lull our beleefe with innouation of vpsart discipline, altering no lesse the number than the condition of the elect into the state of reprobate, and of the reprobate into the elect. And (as the Deuill did to Christ) they vrge Text and reason for it. For God (say they) cannot giue grace to whom he doth giue grace, which if hee should doe an elect may be damned; and hee can giue grace to him he doth not giue grace too, which if he doe, a reprobate may be saued, and so a reprobate may become an elect, and an elect a reprobate. Thus they shoot by an indirect aime, and faile by a wrong Compassse, for wee enquire not here of Gods power, but of his will, not what he

he can doe, but what he hath resolved to doe. Again, it
 seemes no consequence, God can saue or damne a man,
 therefore this man can be saued or damned, *Non enim
 posse Dei sequitur posse nostrum.* Gods power stands
 not in relation to ours; as if God would otherwise re-
 deeme mankind than by the death of his Sonne. (As
 there was another meanes possible (saith *Austin*) but not
 more conuenient.) That therefore mankind could o-
 therwise be redeemed; and if God had this in his power,
 that it should be therefore in mans too? Could not God
 (if he would) haue saued *Indus*? doth it therefore fol-
 low that *Indus* could be saued? No, for though this be
 too ragged and stonie for a popular capacity to digge
 through; yet if wee looke backe a little into the myste-
 ries of Gods decree, wee shall finde that which will no
 lesse relieue our vnderstanding, than remoue our scruple;
 where things from euermlasting haue such a doome, which
 is not malleable either by change or reuocation, *For the
 Lord of hosts hath determined, and who can disauell it? and
 his hand is stretched out, and who can turne it away? Isay*
 14. 27. Seeing then that election is from eternitie, and
 that not obnoxious to mutability or corruption, we nei-
 ther curtaile the elect of their primatine glory, nor of their
 number. Which though they be a little flocke, (in re-
 spect of that herd and large droue of the damned) yet in
 those sacred volumes of Gods diuiner Oracles, we finde
 them numberlesse. So *Apoc. 7. 9. These things I beheld,
 and loe, a great multitude which none could number of all
 nations and kinreds, and people, and tongues, stood before
 the throne, and before the Lambe, clothed with long white
 robes, and palmes in their hands.* Whence those Fa-
 ctors for the Romish See, would hew out a way to
 vniuersall grace; making our election generall, mani-
 folde, indefinite, and would haue Christs death no lesse
 meritorious, than proprietary for the sinnes of the whole
 world. A quere long since on foot betwene *Augustine*

D

and

*Hugo de Saxto
 Viliore in sup. 9.
 ad Rom.*

and *Pelagius*, and since in a fiery skirmish betwene the Calvinist and the Lutheran, out of whose mud and corruption there hath beene lately bred the Arminian, a Sect as poisonous as subtil, and will no lesse allure than betray a flexible and yeelding iudgement. For our own safety then, and the easier oppugning of so dangerous a suggestion, let vs examine a litle of the extent & bounds of this grace, which Diuines cut into these three squadrons, in *Gratiam Prædestinationis, vocationis, & iustifications*. *Gratia Prædestinationis*, is that of eternitie, the wombe and Nursery of all graces, whereby God loved his elect, *ex æternitate*. *Gratia vocationis*, a secondary grace, by which God calls vs, and by calling prescribes the means of our saluation. And this grace hath a double prospect, Either to that which is externall, *in libro Scripturæ*, or *creaturæ*, where God did manifest himselfe as well by what he had made, as by what he had written, or to that which is internall, of illumination, or renovation, of that in the intellect only, which a reprobate may lay claime to, of this in the heart, which by a holy reservation and incommunicable is peculiar to the elect. *Gratia iustifications*, which is not a grace inherent, but bestowed, and stands as a direct Anapoda to humane merit. Yet not that *gratis*, which the Schooles christen with a *gratia gratis data*, any gift which God out of his free bounty hath bestowed vpon vs beyond our desert, as Prudence, Temperance, and the like; for in these the heathen had their share, whose singular endowments haue made posterity both an admirer, and a debtor; but *gratis*. *Gratia gratum faciens*, a gift perfect and sanctified, which doth so qualifie the receiver, that hee is not onely acceptable, but glorious in the eyes of the bestower, as Faith, Hope, & the third sister Charity, which no lesse reconcile than iustifie vs before God.

We conclude then, that the externall grace which the creature affordeth vs, is not limited to a priuate number.

but

but to all; yet we denie the power and vertue of saluati-
 on in it. We allow a sufficiencie of redargution for con-
 uincing the heathen; who when they knew God, wor-
 shipped him not as God, and therefore are both desperate
 and inexcusable. Moreover the grace which the Scrip-
 ture affordeth vs; as it is not vniuersall, so nor of absolute
 sufficiency for saluation; but onely in *seuere mediocrum*
externarum, (as the Schooles speake) because it doth pre-
 scribe vs the meanes how we may be saued, but it doth
 not apply the meanes that we are saued. Again, that
 grace of Illumination is more peculiarly confined, and if
 by the beames of that glorious Sunne which enlighteneth
 every man that comes into the world, we attaine to the
 knowledge of the Scripture, yet the bare knowledge
 doth not saue vs, but the application. But the grace of
 regeneration is not onely a sufficient, but an effectuall
 grace, and as tis more powerfull, so tis more restrained;
 they onely partake of this blessednes, whom God hath no
 lesse enlightened, than sanctified, and pointed out, then
 sealed, men inuested in white robes of sinceritie, whose
 delinquencies, though sometimes of a deepe tincture, are
 now both dispesed with, & obliterated, not because they
 were not sinfull, but because, not imputed: so inoblu-
 rous, and hidden are Gods eternall proiects, that in
 those he reliquisheth, or faues; his reason, is his will;
 yet that as farre discoasted from tyranny, as iniustice. The
 Quare we may contemplate, not scan, lest our misprision
 grow equall with our wonder. And here in a double
 ambush dangerously lurke the Romanist and the Armi-
 nian, men equally swolne with rancor of malice, and po-
 sition: and with no lesse violence of reason, than impor-
 tunity, presse the vertue of Christs death for the whole
 world. Alas! we combat not of the price and worth of
 Christs death, but acknowledge That an able rancome
 of a thousand worlds; but the ground of our duell tends
 to this, whether Christ dying proposed to himselfe the

saluation of the whole world. We distinguish then—*meriti Christi, & gratiam Christi*. The merits of Christ and the gracious application of those merits. His merits are able to allay the fury of his incensed Father, and reconcile vnto him the very reprobates: but the application of those merits are restrained to the Elect, for they onely are capable of so great a blessednesse. For prooofe whereof we haue not only that venerable Bench and Councell of Fathers and Schoole-men, but also a higher court of Parliament to appeale vnto, the Registers and penmen of sacred Chronicles, Euangelists, & Apostles, w^{ch} punctually insinuate Christs death onely for his own, for his Church, for his Brethren, for those whose head hee was, laying down his life for some, and shedding his blood for some, for his sheepe, his litle flock, his peculiar Priesthood, his tabernacle, body, spouse, his Canaan, Sion, Ierusalem, his Ambassadors, Saints, Angels, in a word this *Cum electis*, The Elect. I'll not bear your cares with a voluminous citation of text and Fathers, I'll draw only one shaft out of this holy quiver, and direct it to the Roman aduersary, w^{ch} if he shall repell or put by, I'll proclaime hereafter a perpetuall truce. The maine and chiefe cause that impeld Christ to die, was his loue, *Iohn 15*. But Christ loued not all, but his own *Eph. 5*. Therefore Christ died not for all, but for his owne. The Iesuite here retracteth, and we haue none now left to encounter vs but the Arminian; who (like a cunning Fencer) hath many a quaint flourish, and with a false blow sometimes staggers, not wounds his aduersary. The part most endangered, is the eie of our intellect, and iudgement which he thus dazzles with a subtilt nicety. That Christ hath obtained reconciliation for all, for *Saul* and *Iudas*, but not as they were reprobates, but as they were sinners; For God (saith he) did equally intend, and desite the saluation of all, and the reason why they were not saued was their incredulitie, and misapplying of this gracious reconciliation and atonement.

Thus

*Moulin in his
Anatomy of
Arminianisme*

Thus they would betray weaknesse into the hands of error; and for a fairer glosse, and gilding of this their treachery, they distinguish — *inter Impetrationem, & applicationem*; Pretending that Christ did impetrate reconciliation for all, but the application of that leaves wholly to the elect. How crazy and ill tempered this position is, wee'le declare briefly. First, wee deny that Christ by his death hath impetrated reconciliation for all, for *Saul*, or *Judas*: Neither can our thought, much lesse our beleef give way to so strange a Paradox, That remission of sinnes is obtained for those whose sinnes are not remitted, or that saluation was purchased for those whom God from all eternity had decreed to condemne. Againe, we acknowledge Christs death sufficient for all, all beleeuers, nay all, if they did beleene. But that *Saul*, or *Judas*, or the residue of that cursed Hierarchy should reap the benefit of his Passion, we vitally disclaime as erroneous and hereticall. For if Christ by his death hath reconciled *Judas*, how i'st that *Judas* suffers for his sinnes? for we cannot without impeachment both of his mercy, and iustice too, say that Christ suffered for *Judas* his sins, yet *Judas* is damned for those sinnes; And since Christ as he is God, hath from everlasting destined *Judas* to damnation, how i'st that the same Christ, as he is man, and mediator betweene God and man, should reconcile *Judas*, whom from eternity he had reprobated? Againe, if Christ hath obtained reconciliation for all men, then none shall be borne without the covenant of Christ, so that of the Apostle will be false: *Thar, By nature we are all borne the children of wrath, Ephe. 2.* And can we truly be stiled the children of wrath, if reconciliation be obtained for all men without exception? And if all infants borne without the covenant are reconciled, *Cur non clementis crudelitate in cunis ingulamus?* (saith the learned *Moulins*) why doe we nor in a mercifull cruelty murder them in their cradles? for then their saluation were sealed,

Idem ibidem.

led; but if they foriue, they are nourished in Paganisme, infidelitie, which are the beaten roades and highwayes to destruction. And if we can (saith he) the nicety of these words, the obtaining of reconciliation to be applied, and the application of reconciliation obtained, wee shall finde it a meere curiositie to harrow and perplex the braine, and torture the vnderstanding, since Christ hath neuer obtained that which he hath not applied, neither hath he applied that which he hath not obtained. Yet these men either of a head-strong opinion, or learned madnesse, are so violent in the prosecution of their re-nents, that no strength of answer will satisfie their objection, nor modestie of language suppress their clamour, but a foule mouthed *Fersterus* will bray out his witty spleene with an — *Error, & furor Zuinglianorum*. His reasons are as slender as they are many (the vertigoes and impostures of a giddie braine) fitter for silence, than rehearse, and for scorn than confutation. Wee apply then; Is grace vniuersally bountifull, and mercy open-brested vnto all? What meane then those Epithets of outcast, cursed, damned, and that triple inscription of death, hell, and damnation? are they either of pollicie or truth? Are they things: reall, or fancied onely to bug-bear and awe mortallitie? What would the Throne portend? Iudge, aduersarie, Sergeant, prison, or those horrid tones of worme, fire, brimstone, howling, gnashing? Is the Scripture the A null of vntruth, or are these things no more than fained and imaginary? What will those flames of your threatened purgatory proue at last, but the Chimera and coinage of a phantaslicke braine? And a 500 yeares indulgence, but the sharke and legerdmaine of your Lord God the Pope? Either your opinion is sandy, or your prison, both which must slect with your holy Fathers honour, if the armes of mercie be expanded to all. Again, are the merits of Christ applicable to all? Swear, whore, drinke, prophane, blasphem, and (if there be

be in that Alchazon, and cursed rolle, a sinne of a fairer growth) baffle the Almighty at his face. Thinkest thou that heaven was ever guiltye of such treason against her Soueraigne? or that it wilbeuer entertaine a guest so exposed to the height of dissolutenelle and debauchment? No, thou must know that this day there will be a dreadfull summions, either at those particular accounts, at the house of Death, or at the generall audit of the last truthpe, when thou shalt meet with a new Acheldera and vale of Hinnom, places no lesse of terror than obroment, the fiery dungeon, and the burning Tophet, where the fury of the great Iudge reaks in a flood of brimstone, and his reuenge boiles in a fry torrent, limdele, and vnquenchable. On the other side happily maist thou slumber, without howle, or skrecke of conscience, thou wounded and delected spirit; Thou whose glorious ornaments are busack, loth and ashes, and thy choicest fare but the bread of sorrow and contrition. Know there is balm of Gilead for the broken-hearted sinner, and oile of comfort for those which mourne in Sion. Behold, how thy Saviour comes flying downe with the wings of his loue, and sweepes away thy sinnes that they shall neither temporally shame thee, nor eternally condemne thee: Who shall wipe off all teares from your eyes, and lodge you in the bosome of old *Abraham*, where there is blisse vnspokeable for euer. And thus I haue shewed you the happinelle of sheepe vnder the stare of mercie; Time bids me now to reflect on the misery of Goats, as they are vnder the condition of hardening.

PART. II.

He hardeneth.

WHat? he that is rich in goodnesse, and his mercies about all his workes? he that mournes in secret for our offences, and vowes that he desireth not the death of a sinner, will he harden? How can this stand either with his promise, or mercy, or iustice? Gods vn-reuealed projects are full of wonder, which if our apprehension cannot dine to, our beliefs must sound. *Oculi esse possunt, inuisa non possunt*, fraught they may be with sullen and darker riddles, neuer with iniustice. Let vs first then take a survey of Mans heart, and see to what miseries the hardnesse of it hath expoide our irregular predecessors, and after try whether we can make prouidence the mother of so deformed an issue. And here a while let vs obserue *S. Bernard* tutoring his *Eugenium*, *Cor durum*, a heart, which the softer temper of Gods working spirit leaues to mollifie, and its owne corrupt affections begins once to mould. Like that of *Nabal*, to be all stone, becomes at last so cauterized, *Vt semetipsum non exhorreat quia nec sensit*, that it is so farre from starting at its owne vglinesse, that it is non-sensible of deformity. And hence *Theodore* defines it to be *prauam animi affectionem*, a corrupt and depraued affection of the minde, which if man once giue way to, hee is so screen'd both from Gods mercy and truth, that though it be about him, and in the masterdome and dominion of his best sense, *Non cernit tamen, nec intelligit*, yet his eyes are as blinde intelligencers to belieue, as his vnderstanding. And against such that sweet singer of *Israel* breakes out into his passionate complaint, *Vsq̃ue quid filij hominum, usq̃ue quo?* O ye sonnes of men, how long will ye turne my honour into shame, how long? and that of the Pro-
tomartyr

comarrtyr Stephen, in his Oration to the refractary Iewes.
Dura seruitus, O ye stiffe-necked and vncircumcized of
 heart and eares, yee doe alwaies resist the holy Ghost.
 And indeed such hearts are but the Wardrobes and Ex-
 chequers of future mischiese, whose keyes are not in the
 custodie of the Almighty, but thine owne bosome. For
 so that great Doctor of the Gentiles, *Secundum impeni-*
tens cor tuum thesaurisas iram: According to the im-
 peniency of thine owne heart, thou treasurest up wrath
 (to thy selfe) against the day of wrath. How then can
 that eye which should be fixed either on the tendernes-
 se or mercy of his Creator, glance so much on his iniu-
 stice, as to make that the Midwife of so foule a progenie?
 Obduration was neuer the childe of goodnesse, neither
 can a sinne of so base a descent lay claime to omnipoten-
 cie. It stands not (I dare say) with Gods power, I am
 sure, his will; to reconcile two enemies in such an extre-
 mity of opposition. Doe sweet water and puddle flow
 immediately from one and the selfe-same spring? light
 and darknesse from the selfe-same Sunne? I know there
 is a stiffe-necked and blind-fold Tribe, which God hath
 left, not made the storie of his vengeance; whose affe-
 ctions are too dull and drowsie in his seruice. Men crest-
 fallen in deuotion, whose hearts are so dead in their alle-
 geance to him, that they seeme spiritlesse, having all the
 powers & faculcies of their soule benumbed, and their
 conscience without pulse or motion. And of these the
 Prophet, *Incrassatum est cor populi*. Their heart is as fat
 as brawnne. These sticke not to belch open defiance in the
 face of the Almighty, and with those Miscreants in Iob,
 are ready to expostulate with eternitie. *Quis est omni-*
tens ut seruiamus ei? Who is the Lord that we should serue
 him? Such haue forehead of brasse, which no shame can
 bore through: and (as the Prophet spake of Iuda) a face
 of whoredoms: which refuseth modesty. But Saint Gregory
 in his 10. Homily vpon Ezechiel, hath proclaimed their

doome. *Frontem cordis in impudentiam aperit culpa frequens, ut quo crebrius committitur, eò minus de illa committentis animus verecundetur* : Frequency of sinning doth flesh vs in immodesty, assiduity, in impudence. Offences that are customarie are not easie of dimission, and if thou once entertaine them as thy followers, they will quickly intrude as thy companions. Sinnes that are sed with delight, with vse, are as dangerous as those of Appetite: which oftentimes proue no lesse inseparable, than hereditary; to doe well is as impossible to these, as not to doe ill; So can assiduity make a sinne both delightfull, and naturall. *Can the Ethiop change his skinne, and the Leopard his spots? then may wee also doe well which are accustomed to doe euill*: That sinne then is irrazable which is so steeled with custome, and may vndergoe the censure of that sometime Crie of God; *Insaniabilis est dolor tuus*: Thy sinne is written with a pen of iron, and with a claw of a Diamond is engrauen on the table of thy heart. How then can wee without sacriledge, and robbing of diuine honour, make God the father of so foule and vnwashed a crime? Obduration is the issue of thine owne transgression. *Perditio tua ex te, ô Israel*: If destruction dog thee, thanke thy corrupt affections, not blame thy maker, for he doth but leaue thee, and they harden. To lay then (with some depraued libertines) the weight and burden of our sinnes on the shoulder of Predestination, may make that the wombe of those soule enormities, may well passe for an infirmity, not for excuse, and indeed thus to shuffle with diuine goodnesse, is no lesse fearefull, than blasphemous. For, though God from eternity knew how to reward euery man, either by crown, or punishment—*Nemini tamē aut necessitatē, aut voluntatem intulit delinquendi*, yer he neuer enioyned any man either a necessity, or a will to sinne. If any then fall off from goodnesse, hee is hurried no lesse with the violence of his owne perswasion, than concupiscence; and in

in those desperate affaires, Gods will is neither an intermeddler, nor compartner, *Cuius ope scimus multos, ne laborentur, reseratos, nullos, ut laborentur, impulsos* (saith Augustine.) By whose hand of providence wee know many to be supported that they might not fall, none impeld that they should. And in his answer to that 14. Article falsly supposed to be his, *Fieri non potest, ut per quem a peccatis surgimus, per eum ad peccata decidatur*: for one and the selfe-same goodnesse, to be the life and death of the selfe-same sinne, is so much beyond improbability, that it is impossible. If any then goe onward in the true roade of diuine graces, no doubt but the finger of the Almighty pines out his way to happinesse; but if he wander in the by-patches of a vicious and depraved dissolutenesse, his owne corrupt affections beckens him to ruine. To loue then his children, and neglect his enemies, doth neither impair Gods mercy, nor impeach his iustice. But why God should loue this as his childe, neglect that as his enemy, *Diri possibile est comprehendere, nec licet, ut inuestigare*, is beyond all lawfulness of enquire, all ken of apprehension. Let this then satisfie our desire of knowledge, *Et ab illo esse, quod statuit, & non esse ab illo, quod ruitur*: That his providence is the staffe and crutch on which we so leane that we yet stand; our corrupt affections, the brused and broken reed on which, if wee doe leane, we fall. If any stagger at those vnfathomed mysteries, and his reason and apprehension be strooke dead at the contemplation of Gods eternall, but hidden projects, let him season a little his amazement with adoration, and at last solace his distempered thoughts with that of Gregory, *Qui in fastis Dei, &c.* In the abstruse and darker mysteries of God; he that sees not a reason, if he fees his own infirmity, he fees a sufficient reason why he should not see. Me thinkes this should cloy the appetite of a greedy inquisition, and satisfie the distrust of a ny, but of too querulous a disposition, which, with the

eye of curiositie prying too nicely into the closet of Gods secrets, are no lesse dazeld than blinded; if not with profanation, heresie. Diuine secrets should rather transport vs with wonder, than prompt vs to enquiry, and bring vs on our knees to acknowledge the infiniteness both of Gods power and will, than ransacke the bosome of the Almighty, for the revealing of his intents. Is it not blessednelle enough that God hath made thee his Steward, though not his Secrerarie? Will no Mansion in heauen content thee, but that which is the throne and chaire for omnipotency to sit on? No treasury, but that which is the Cabinct and storehouse of his own secrets? Worme, and no man, take heed how thou struglest with thy Maker; expostulation with God imports no lesse peremptorinesse, than danger; and if Angels fell for pride of emulation, where wilt thou tumble for this pride of inquiry? As in matters heretofore of vnusuall doubt, where truth hath no verdict, probability finds audience; So in those obstruct and narrow passages of his will, where reason cannot insulate thee, beleefe is thy best intelligencer, and if that want a tongue, make this thy interpreter; so thou maist euade with lesse distrust, I am sure, with more safety.

And at last when thou hast scan'd all, what either scruple or inquisition can prompt thee to, in a decided humiliation, thou must cry out with that Iewish penitent; *Lord I beleue, helpe thou my vnbeleefe.* Yea, but how shall we here cleare God from this aspersiō, when the Apostle is the Herauld to his guilt; *whom he will be hardens: Induratus* is an actiue, and doth alwayes presuppose a passiue; And if there be a subject that must suffer, there must be a hand too that must inflict. How then can we quit the Almighty of the suspicion either of tyranny or injustice, since he is said to send on some *the spirit of error*; 1 Thess. 2. and that great Trumpet of Gods displeasure, *Esay* in his 63. brings in the Iewes, no lesse muttering

tering than expostulating with God, *Quare errare nullo-
 gisti Domine? Lord why hast thou made vs to erre from
 thy wayes, and hardened our hearts from thy feare?* These
 instances (at the first fury,) beare terror in their looks,
 and like sophisticated lightes in a darke roome, make
 things seeme more vgly than they are; and are but false
 bills, preferred against a spoileles innocent, which, with-
 out search, may conuince of publique crime, but narrow-
 ly (can'd, absolue him, no leile from the act, than the
 thought of guilt. How God therefore in this is liable to
 censur and misprision, and how both a beholder, an in-
 strument, of depraved actions, y vouchsafe me a little
 your attentive patience; and I doubt not, but I shall in-
 forme the vnderstanding of the shallow, and to the por-
 tion of my weake Talent, will strue to satisfie the waue-
 ringly iudicious. *propter bonum illud harden.* Some (too
 nicely tender of the honour of their maker) haue giuen
 way to an interpretation more modest, than authentick,
 and interpret *immutat deum* for *duritiam manifestare*; so
 that God is not properly said to harden the heart, but
 rather to manifest how hard it is; And to this opinion
 Saint *Augustine* is a close adherent in his 18 Question
 vpon *Exodus*. But this holds not with the purpose of
 God, nor with the scope and meaning of the Text, which
 if we compare with others of that nature, wee shall finde
 that God will haue rather a finger in this, than his pro-
 mulgation: for so in the 10 of *Isaia* we reade, that 'twas
 the will and the sentence of the Almighty, that the Ca-
 naanites should be hardened; that they might deserue no
 mercie, but perill. Others there are (whose opinions bor-
 der neerer vpon truth) which would haue God to be
 said to harden *immutat deum*; sed permissum; Not by way
 of Action, but permission, and so *Damascen* in his third
 booke *de fide Orthodora* in cap. 20. Where his words run
 thus. *Operum etiam est agnoscere*. 'Tis a matter no
 leile worthy of knowledge, than obseruance, that 'tis the

custome of the Scripture to call Gods permission, his
 action. So we read that God sent his enemies the spi-
 rit of slumber, which is not to be ascribed to God as an
 agent, but as a permitter. This glosse fittes well with the
 approbation of Saint *Chrysostome*; who speaking occa-
 sionally of that of the first of the *Romans*; *Dum tradidit*
illos; God gave them up unto vile affections; hee there
 expounds — *tradidit*, by *permisse*, which he thus illustrates
 by a similitude;—As the Generall of an Armie, in the
 sweat and brunt of a bloody day, if he withdraw his per-
 sonall directions from his souldiers, what doth he but
 expose them to the mercie of their enemies: not that he
 led them into the iaws of danger, but because they were
 not backt by his encouragement. So God in this spiritu-
 all conflict, he delivers vs not into the hands of our arch-
 enemy, he leaues vs to our owne strength, and our cor-
 rupt affections, drag vs, & thishes with a winniffe. (And
 hence the dicterity of *Gen* 42. *non dicens* his prerogative,
 that God doth harden *Negatiue*, but not *Positiue*, with
 distinction though it be found in *Orthodox*; yet it doth
 not exempt vs from scruple, for God hath more in the
 sufficiency and perversity, than a naked and bare permittic-
 on, otherwise we should too weakly distance obduration
 from a lesser sinne. for every sinne God permits, and as
 Saint *Augustine* in his *Enchir.* 96. cap. *Nihil sine domi-*
nipotentis fieri uelit, uel suadente fiat, uel ipse faciente;
 There's nothing done without the consent and appro-
 bation of the Almighty, and that either by his person or
 substitute. If God therefore be only said to harden man be-
 cause he permits him to be hardened, why should he not
 be likewise said to steale, because he permits man to steale?
 No doubt therefore but God hath a greater ore in this
 sinne of hardneing, than in offence of a lesser bulke. And
 therefore Saint *Augustine* in his 3. lib. cont. *Iulianum* 3.
 cap. with many a sinewed allegation proues, that God
 doth concur to the excecration and hardening both of
 the

the minde and heart,—*Non solum, secundum patientiam, & permissionem, sed potentiam, & actionem.* Not according to his patience and permission onely, but his power and action: Which position hee thus (after) qualifies with a distinction: *Obduration* is not onely a sinne, but a punishment of a sinne. Now, that which is in obduration meerely of sinne hath it's pedigree and originall from man onely; but that which is of punishment for that sinne, from God. And therefore I cannot but approve of that of *Isidore*, *Qui in isti sunt, a Deo non impelluntur, ut malefiant; sed diuini malis sunt, indurantur, ut deteriores existant;*— According to that of *Paul*, *2 Thes. 2.* For this cause God shall send them strong delusionis, that they might belecue a lie, that all might be damned that belecue not the truth, but haue pleasure in vnrighteousnesse. I haue as yet but toucht the barke and skinn of the controuersie, the pith and the kernell is yet vnchewed, and that is,—*Whether God here (as hee is said to harden) be the cause of our transgressions.* Which *quare* admits a three-fore distraction, and difference of opinion. Two of them are extremes, and by hot opposition each of other, they haue both lost the truth, the third runnes in a midway, and euer directs to safety. *Florinus* (whose opinion posterity records as the monument of a seduced error) with no lesse peremptorinesse than blasphemie hath arraigned the Almighty, and made him not onely the permitter, but the Author of our sins. The *Seleuciani*, after him, were poisoned with that heresie, & the *Libertines* laboured in the defence thereof. *Manes*, and his disciples, dreamt of a *summum malum*, and vpon that phantasie grounded their assertion, that God the *summum bonum*, is to be seene onely in our good actions, but euery depraued Act had its deriuation from their *summum malum*. But those of a more solid and well tempered iudgement, whom the influence of the Spirit had taught a moderation, or the danger of Inquisition forbad

bad curiosity, dare not with *Florinus* impure (here) sinne vnto God, yet maintaine against the *Manichees*, that God is not a bare and idle spectator, but powerfull ouer, although no actor in the sinne, Not in the sinne, as it is merely a sinne, but in the sinne as 'tis a punishment of sinne. And therefore in every transgression of ours, there are foure thing, remarkable, 1 *Subiectum*, seu *materiale*, the subiect in which sinne subsists, and that is two-fold. 1 *Substantia*, the substance, or rather the faculties of the reasonable soule, in which originall sinne is so riueted, that the naturall man can by no meanes purge himselfe of that hereditary contagion; or *Actio bona*, on which all our actuall sinnes are grounded. 2 *Formale*, the formalitie, or obliquity of the action. For every sinne is *arripa*, the transgression of the Law, and in the sinner there's nothing sinne but this. 3 *Reatus*, The guilt of this enormitie, which makes vs liable to eternall death. 4 *Pœna*, the punishment inflicted vpon the guilty, whether temporall, or eternall, or both. Now wee may not charge God with the obliquity of the action, for that proceedes from a peruerse, and a seduced will, but the substance of the action (as the Schoolemen speake) that hath its originall from God. And therefore we consider sinne, either *ut malum culpe*, as 'tis a violation of Gods law, or *ut malum pœna*, as a punishment laid vpon vs for the violation of that Law: So *Rom. 1. 25.* The Gentiles turned the truth of God into a lye, There's *malum culpe*. And it followes immediatly at the 26 verse. For this cause God gaue them vp into vile affections, There's *malum pœna*. Now God is author of the second, not the first. If mistis still hang on the eyes of clouded error, I thus dispell them with that of *Hugo de Sancto Victore*— *Deus malis potestatem solum tribuit, non voluntatem, quia licet ex ipsius permissione sit, quod malum possunt, ex inspiratione tamen non est quod malum volunt.* God onely giues power to the wicked, not will, that although it be by his permission that

that we can doe euill, yet it is not by his inspiration that we will doe euill. And therefore as the Schooles doe commonly distinguish of the decree of God, so must wee of the execution of that decree, which is either *per efficientiam*, when the diuine power doth worke any thing with, or without the creature, or *secundum permissionem*, when the creature hath leaue to worke without the guidance of that power. Neither will it saue of impertinence, if we insert here that distinction of Gods preuidence in *efficientem & deferentem*: Into a releasing and forsaking providence, for whensoever God withdrawes his especiall aid and assistance from vs, man is hurried where his owne corrupter appetite, not Gods grace carrieth him. Adam fell as soone as the influence of Gods grace ceased, and without the supporance of the same grace we all fall, with no lesse certainty of perill, than danger of restitution. When the Sunne sets, we see darknesse followes immediarly vpon the face of the earth, and yet the Sunne is not the efficient cause of darknesse, but the deficient; so when the Sunne of righteousness shall forsake vs, the darknesse of errour, must needs possesse the vnderstanding, and the will must mistake in her choice and execution. She must *necessitate consequentie, non consequentis*. The necessitie is grounded on a consequent in Logicke, not any influence in Nature. And here we may borrow a true glosse for that in the 2 *Affs*, where it is said that Christ was deliuered into the hands of the wicked, by the determinate counsell & foreknowledge of God. We must not thinke that God was the setter in this villany, that he conspired with *Indus* in his treason, or with *Pilate* in his bloody sentence: But that he only gaue way to their attempts, and suffered them to crucifie the Lord of glory. Yea, but why did not God curbe them in their cruell proceedings? Why should his conuenance be tray that should be his providence? Saint *Austine* shall answer for me. *Quia opus est iudicari de malis bene*

bene-facere, quam mala nulla esse permittere. To extract good out of euill was peculiar onely to omnipotency and goodnesse; and therefore no lesse solid than charitable is that caueat of *Du-Plessis*:—*Male queritur, unde malum efficiatur.* It is an ill curiosity to seeke an efficient cause of ill. Let this then satisfie modest enquiry that it is with the sinner as with an vtuned Instrument, and the Musician, the sound is from the finger of him that toucheth it, but the jarring from the Instrument.

That our discourse then with the time may draw to wards a Period, we inuolue and wrap vp in this one distinction the very iuice and substance of the controuersie. Sinne is considerable two waies, *ante commissionem*, before the Commission, *Sic se Deus habet negativè, tum respectu voluntatis, tum productionis.* God doth neither worke with vs, nor countenance vs in the act of sinning. *Post commissionem*, after the Commission, *se Deus determinat, & ordinat peccatum.* Gbd sets bounds to the malice of wicked men, and so mannages the disorder in sin, that contrary to the nature of sinne, and the intent of the sinner, it shall redound to his glory.

We inculcate then, that God is not the author, but the orderer of sinne. Heo causeth the worke, not the fault; the effect, not the delinquencie, working by, not in mischief. Wherein, according to the rules of Logicke, the finall and impulsive causes ever so distinguish the actions, that two doing the same thing to a diuers intent, are notwithstanding said not to doe the same. So God gaue his Sonne, and Christ himselfe, and Iudas Christ, (saith *Augustine*) why is God here holy, and man guilty? *Nisi in re una quam fecerunt, non est causa una ob quam fecerunt.* I shur vp all with that state of *Fulgentius* in his first booke ad *Maurinm* cap. 13. Where hauing long houered ouer this question, *An peccata sunt ex predestinatione?* He at last thus resolues it. *Potuit Deus, si- aut voluit, predestinare quosdam ad gloriam, quosdam ad poenam,*

penam, sed quos predestinavit ad gloriam, predestinavit ad iustitiam, quos autem predestinavit ad penam, non predestinavit ad culpam. God when hee saues any man doth predestinate him as well to the meanes, as to the end. But in the reprobation of a sinner, God destines the sinner onely to the punishment; foreseeing, but not determining those sinnes which shall in time draw Gods punishment downe vpon him.

Doe our corruptions harden then, and God punisheth? Take heed you *Pharaohs* of the world, you which persecute the poore Israelite in his way to *Canaan*, spurre not the goodnesse of the Almighty to reuenge, or iustice. *Lasa patientia fit furor*—, trample too much on the necke of patience, you will turne it to fury. It is true, God hath feet of Lead (clemency intermixt with slownesse of reuenge) but he hath hands of iron, they will grinde and bruise into powder, when they are dared to combat.

Sera venit, sed certa venit vindicta Deorum.

Procrastination of diuine iustice is euer waited on no lesse with a certainty of punishment than ruine. What shall wee doe then (wretched, miserable that we are) or to whom shall we flie for succour? The good *S. Augustine* tells vs, — *a Deo malo, ad Deum placatum*—, from the tribunall of his iustice, to his throne of mercy, and compassion. That of *Anselmus* was most admirable — *Et si Domine ego commisi unde me damnare potes, tamen non amisisti, unde me saluare potes*—. O blessed Iesus, though I haue committed those transgressions for which thou maist condemne mee, yet thou hast not lost those compassions by which thou maist saue me. If our soules were in such a straight, that wee saw hell opening her mouth vpon vs, like the red sea before the Israelites; the damned and vgly fiends, pursuing vs behinde, like the Egyptians, on the right hand, and on the left; death and sea ready to ingulfe vs, yet vpon a broken heart, and vn-

disguised sorrow, would I speake to you in the confidence of *Moses*.—*Stand still, stand still, behold the salvation of the Lord.* Thou then which art oppressed with the violence and clamour of thy sinnes, and wantest an advocate either to intercede, or pitty, heare the voice of the *Lambe*.—*Cry unto me, I will heare thee out of my holy hill.* Is any heauily loaden with the weight of his offences, or groanes vnder the yoke and tyrannie of manifold temptations?—*Come vnto me, I will refresh thee*.—Doth any hunger after righteousness? behold, *I am the bread of life, take, eat, here is my body.* Doth any thirst after the waies of grace? loe, *I am a living spring, come, drinke, here is my blood*: my blood that was shed for many for the remission of sinnes; for many, not for all. Hath sinne dominion ouer thee? or doth it reigne in thy mortall heart? are the wounds of thy transgressions so deepe that they cannot be searched? or so old, that they corrupt and putrifie? where is the Samaritan that will either binde them vp, or powre in oyle? But art thou not yet dead in trespasses? are not thy vlcers past cure? are there any seeds of true life remaining? is there any motion of repentance in thy soule? will thy pulse of remorse beate a litle? hastest thou but a touch of sorrow? a sparke of contrition? a graine of faith? know there is oyle of comfort for him which mournes in *Sion*. Not a teare drops from thee with sincerity which is either vn pittied, or vnpreferred,—*God puts it into his bottle.* On the other side, is there a *Pharaoh* in thee? an heart vnmollified? a stone that will not be bruized? a flint vnmalleable? I both mourne for it, and leane it: But is this *heart of stone* taken away, and is there giuen thee a *heart of flesh*? is it soft and tender with remorse? truly sacrificed to sorrow? know there is *balme of Gilead for the broken heart*, balme that will both refresh and cure it. Thou then, which groanest in the spirit, and art drawne out (as it were) into contrition for thy sinnes; thou which hast *washed thy bands*

hands in innocence, goe cheerefully to the altar of thy God, vnbinde thy sacrifice, lay it on. But hast thou done it sincerely? from thy heart? lurkes there no fallshood there? is all swept cleane and garnished? doth the countenance of that smile as cheerefully, as the other seemes to doe of the outward man? if so. thy fire is well kindled, the Altar burnes clearly, the *sauour of thy incense shall pierce the clouds*. But is this repentance disguised? hath it a touch of dissimulation in it? is not thy olde rankor cleane disgorged, but must thou againe to thy former vomit? hypocrite, thy Altar is without fire, thy incense without smoke, it shall neuer touch the nostrils of the Almighty, thy prayers in his eares sound like brasse, and tinkle like an ill-tuned Cimbale; all this formality of zeale is but a disease of the lip: *gine me thy heart my sonne*, I will haue that, or none, and that cleane too, wash it both from deceit, and guilt. That subtile fallacy of the eye pointing towards heauen, that base hypocrisie of the knee kissing the earth, that seeming austerity of the hand martyring thy breast, gaines from me neither applause, nor blessing; the example of a Pharisee could haue chid thee to such an outside of deuotion, — *Qui pectus suum tudit, & se non corrigit, aggrauat peccata, non se hic*, saith *Augustine*, where there is an outward percussion of the breast, without remorse of the inward man, there is rather an aggrauation of sinne, than a release; these blanchings, and guildings, and varnishings of externall zeale, are as odious in the eie of God, as those of body in a true Christian; this glosse, this paint of demurenesse speakes but our whoredomes in religion, & the integrity of that man is open both to censure and suspition, that is exposed either to the practise of it, or the approbation. A villaine is a villaine howsoeuer his garbe or habites speake him otherwise, and an hypocrite is no lesse, though sleeked ouer with an externall sanctity, & drest in the affectations of a preciser cut. Let vs be truly that what we seeme to be, and not

seeme what we are not; let there be dores & casements in
 our breasts that men may see the loyalty twixt our heart
 and tongue, and how our thoughts whisper to our
 tongue, and how our tongue speaks them to the world.
 Away with those Meteors and false-fires of Religion,
 which not onely by path vs in a blinded zeale, but mis-
 leade others in our steps of error. Let vs put off the
 old man in our pride, vaine-glorie, hypocrisie, enuy, ha-
 tred, malice, and (that soule disease of the times, and vs)
uncharitablenesse; and let vs put on the new man in
 sinceritie, faith, repentance, sobrietie, brotherly kind-
 nesses, loue, and (what without it disparages the tongue
 both, of men, and Angels) *charitie*; then at length all
 teares shall be wiped away from our eyes, and we shall re-
 ceive that euerlasting benediction. — *Come yee children,*
inherit the kingdome prepared for you from the beginning of
the world. — To which, the Lord bring vs for Christ
 Iesus sake, to whom be praise and power ascri-
 bed now, and for euermore. Amen.

Gloria in excelsis Deo.

FINIS.

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